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HOSEA.

BY PROF. C. H. CORNILL.

With all due acknowledgment of the greatness of Amos, it is impossible to acquit him of a certain narrow-mindedness. His God is essentially a criminal judge, inspiring fear but not love; and on fear alone neither the heart of man nor religion can exist. With the execution of the judgment matters are at an end, so far as Amos is concerned. What was to take place afterwards, he does not ask. This was soon felt as a defect, and a reconciliatory conclusion was appended to the Book of Amos, which contains little of his ideas, and is at variance in all points with his doctrines. The real complement of Amos is found, marvellously developed, in Hosea, the prophet who came after him.

To Amos's proposition, "God is justice," Hosea adds: "God is love." Not as if Hosea were any less severe in his judgment of the evils of his people; on the contrary, he shows himself even more deeply affected by them, and his descriptions are far more sombre and ominous than those of Amos. But Hosea cannot rest content with a negation. For God is not a man, whose last word is anger and passion. He is the Holy One, the Merciful One, whom pity overcomes. He cannot cast aside the people whom He once loved. He will draw them to Himself, improve them, educate them. God is a kind Father, who punishes His child with a bleeding heart, for its own good, so that He may afterwards enfold it all the more warmly in His arms. Whilst in Amos the ethical element almost entirely predominates, in Hosea the religious element occupies the foreground. He and his intellectual and spiritual compeer, Jeremiah, were men of emotion, the most intense and the most deeply religious of all the prophets of Israel.

The manner in which Hosea became conscious of his calling is highly interesting and significant, and is a fresh proof of how pure and genuine human sentiment always leads to God. Family troubles bred prophecy in Hosea. He took to himself a wife. Her name and that of her father lead us to conclude that she was of low birth, a child of the people. We can easily understand how this serious, thoughtful man was attracted by the natural freshness and grace of this simple maiden. But when married she renders him deeply unhappy, and he had finally to admit that he had wasted his love on one unworthy, on a profligate woman. We cannot clearly make out whether the woman forsook him, or whether he cast her away. But now something incredible takes place. He, the deeply injured husband, cannot help regretting his wife. Could the innermost and purest feeling of his heart have been only self-deception? At one time she loved him. And Hosea feels himself responsible for her who was his wife. Was it not possible to wake the better self of the woman again? When the smothering ashes had been cleared away, could not the spark, which he cannot consider to have died out, spring up into a bright and pure flame? That was possible only through self-denying and tender-hearted love. Such love could not fail, in the end, to evoke a genuine response. He must try again this faithless woman, must have her near him. He takes her back into his house. He cannot reinstate her at once into the position and rights of a wife; she must first pass through a severe and hard period of probation; but if she goes through this probation, if she yields to the severe yet mild discipline of the husband who still loves her, then he will wed her afresh in love and trust, and nothing again shall rend asunder this new covenant.

Hosea recognises in this relation of his wife an image of the relation of God to Israel. God has chosen the poor, despised Israelites, the slaves of the Egyptians, to be His people; has allied Himself with them in love and faith, showered His blessings upon the nation, miraculously guided it, and finally made it great and mighty. And all these mercies are requited by Israel with the blackest ingratitude; its service of God is, in the eyes of the prophet, a worship of Baal, a mockery of the holy God, whom it knows not, and of whom it does not want to know; and therefore He must give it over to perdition. But for God this judgment is no personal object. He wishes to lead thereby these foolish and blinded hearts to reflexion and to self-knowledge. When they learn to pray in distress, when they humbly turn again to God with the open confession of their sins, then will He turn to them again, then will He accept into grace those fallen away, then will they be His people, who are now not His people, and He will be their God. Right and justice, grace and pity,

love and faith, will He bring to them as the blessings and gifts of the new covenant, and they will acknowledge Him and become His willing and obedient children. He will be to Israel as the dew, and Israel shall grow as the lily and blossom out as the olive-tree, and stand there in the glory and scent of Lebanon.

God is love. Hosea recognised this, because he bore love in his heart, because it was alive in him; love which is long-suffering and kind, which seeketh not her own, is not easily provoked, which beareth all things, believeth all things, hopeth all things, endureth all things, the love which never faileth. When we consider that all this was absolutely new, that those thoughts in which humanity has been educated and which have consoled it for nearly three thousand years, were first spoken by Hosea, we must reckon him among the greatest religious geniuses which the world has ever produced. Among the prophets of Israel, Jeremiah alone can bear comparison with him, and even here we feel inclined to value Hosea higher, as the forerunner and pioneer.

Why is it that Hosea is so often misconceived in this, his great importance? He has not rendered it easy for us to do him justice, for his book is unusually obscure and difficult. It is in a way more than any other book individual and subjective. What Hosea gives us are really monologues, the ebullitions of a deeply moved heart, torn by grief, with all its varied moods and sentiments. Like the fantasies of one delirious, the images and thoughts push and pursue one another. But it is exactly this subjectivity and this individuality which gives to the Book of Hosea its special charm and irresistible efficacy. He is the master of heartfelt chords, which for power and fervor are possessed by no other prophet. Let me quote, in Hosea's own words, an especially characteristic passage, a masterpiece of his book.

"When Israel was a child, I loved him and called him as my son out of Egypt. But the more I called the more they went from me; they sacrificed unto Baalim and burned incense to graven images. I taught Ephraim also to walk, taking him in my arms. But they knew not that I meant good with them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. Yet they will return into the land of Egypt, and Asshur be their king. Of me they will know nothing. So shall the sword abide in their cities, destroy their towers, and devour their strongholds. My people are bent to backsliding from me; when called on from on high, none looketh upwards. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? Shall I make thee as Admah? Shall I set thee as Zeboim? My heart is turned within me, my compassion is cramped together. I will not execute the fierceness of mine anger. I will not return to destroy thee Ephraim, for I am God and not man; the Holy One in the midst of thee. I cannot come to destroy."

Thus is love, grace, mercy, ever the last word: for God is love. Thus religion becomes an act of love. God calls for love, not sacrifice, knowledge of God, not burnt offerings; and acquires thus a power of intimacy that till then was unknown. That dear, comforting phrase, "the Lord thy God," which places every individual man in a personal relation of love with God, was coined by Hosea, and is first found in his book. Even the requirement of being born again, of having to become completely new, in order to be really a child of God, can be found in Hosea. He is the first who demands that God shall not be worshipped by images, and pours out his bitterest scorn on the "calves" of Dan and Bethel, as he dares to name the old, venerated bull-symbols. In fact, he demands a rigorous separation of the worship of God from the worship of nature. Everything that is contradictory to the real holy and spiritual nature of God is paganism and must be done away with, were it ten times a venerable and traditional custom.

That this man, so apparently a man of emotion, governed entirely by his moods, and driven helplessly hither and thither by them, should have possessed a formal theological system, which has exercised an immeasurable influence on future generations, is a phenomenon of no slight significance. To prove this statement would require too much time and discussion of details. But it may be said that the entire faith and theology of later Israel grew out of Hosea, that all its characteristic views and ideas are to be first found in his book.

Hosea was a native of the northern part of the nation, its last and noblest offshoot. He wrote his book between 738 and 735 B. C., about twenty-five years after the appearance of Amos. We already know from the short accounts in the Book of Kings that this was a period of anarchy and dissolution; Hosea's book transplants us to this time, and allows us to see in the mirror of the prophet's woe-torn heart the whole life of this period.

It is a horrible panorama that unfolds itself before our eyes. One king murders the other; God gives him in his wrath and takes him away in his displeasure; for none can help, but all are torn away and driven about by the whirlpool of events, as a log upon the waters. So hopeless are matters that the prophet can pray, God should give to Ephraim a miscarrying womb and dry breasts, so that fresh offerings of calamity and misery be not born. In such a state of affairs the thought strikes the prophet, that the whole state and political life is an evil, an opposition to God, a

rebellion against Him who is the only Lord and King of Israel, and who will have men entirely for himself. In the hoped-for future time of bliss, when all things are such as God wishes them, there will be no king and no princes, no politics, no alliances, no horses and chariots, no war and no victory. What is usually known as the *theocracy* of the Old Testament, was created by Hosea as a product of those evil days.

As a man of sorrows, he was naturally not spared a personal martyrdom. He fulfils his mission in the midst of ridicule and contumely, amidst enmity and danger to his life. He occasionally gives us a sketch of this in his book: "The days of visitation are come, the days of recompense are come: Israel shall know it!" And the people shout back mockingly: "The prophet is a fool, the spiritual man is mad." Hosea takes up their words and answers:

"Verily I am mad, but on account of the multitude of thine iniquity and the multitude of the persecution."

"The snares of the fowler threaten destruction to the prophet in all his ways; even in the house of his God have they dug a deep pit for him."

We know not if Hosea survived the overthrow of Israel. His grave, still regarded as a sanctuary, is shown in Eastern Jordan, on the top of Mount Hosea, Dschebel Oscha, about three miles north of es-Salt, from where we can obtain one of the most beautiful views of Palestine.

SOME DATA FOR ETHICAL EDUCATION.

BY HUDOR GENONE.

One man has the right to claim to know only those things which any other man under the same conditions might know. Two sorts of things are perfectly knowable: the principles of the universe, common to all, and that taste in choosing which is proper to each individual.

In the region of religion this taste is conscience.

The expression, "an enlightened conscience," has always appeared to me defective. It should rather be a cultivated conscience, as we do not ordinarily say an enlightened, but a cultivated, taste.

As solutions of problems are the work of the faculty of calculation, so conscience is the work of the faculty of conscientiousness.

Possibly some may regard this as a quibble about words. But the real meaning of a word is its vitality, and to agree upon exact meanings seems to me of the very first importance.

Conscience, as I have said, is the moral taste of the soul. Its analogy may perhaps be found in the principle of electricity. You can hardly "enlighten" electricity, but you may afford it opportunity for use.

As the current is sluggish, conveyed by imperfect conductors, but rapid over copper and silver wires, so conscience acts feebly and sluggishly in minds of a low order, but in men in whom an intense, ardent, energetic temperament is united with veneration and the other moral sentiments with great rapidity.

This conscience,—this soul taste,—is really the expression for soul motive of morals.

As electricity is electricity, so motive is motive.

An adjective may qualify, but hardly impair the meaning of a principle.

In an article by Dr. Conant, entitled "Education in Ethics," it is stated: "If an enlightened religious conscience could be made the moral guide of even a majority of men all might be well. But we are further from such a consummation to-day than a hundred years ago, and the chasm widens daily."

This entire article is admirable, and one is compelled to agree with the substance of its statements and heartily sympathise with its conclusions.

And yet I cannot but feel that the expectation of being able to benefit the race by instruction in the art of ethics in the schools is, in the present conditions of thought, futile.

Instruct the children ever so carefully, even indoctrinate them daily with ideas so plain that the wayfaring child (who is by no means a fool) cannot err, and all your care and heed and learning and efforts will, in the majority of cases, be utterly wasted, because the children, day after day, return to homes where religion is perhaps professed, but is practically unknown; where mothers have "tantrums" and fathers tempers; where meekness, if anything, is either amiability or cowardice, and where self-sacrifice may be held to be a good thing for another to die for, but a poor way for a business man to get a livelihood.

Instruction, to be of real value, must be given, not only by teachers in the schools, but by parents in the homes.

When the common consent of mankind unites upon the certainty and practicability in action of the science of religion as it now does upon the science of mathematics; when the gross superstitions which now pass current for religion are eliminated, and theology becomes, as the word demands, the true and accurate logic of God, then only shall it be possible to effectually educate the young in the true principles of right.

Religion is the science of the motive of life.

Ethics is the art of right living.

My way of educating the children would be somewhat different. I should begin, not with the babes, nor the boys and girls, nor the parents, nor the teachers, nor the pastors; I should begin with the philosophers.

A people which subsists wholly upon a diet of vegetables will become in the course of time timid, weak, irresolute, and effeminate.

Men accustomed to animal food in due proportion acquire a vigorous physique and with it vigorous character.

The mild rice eating Hindu is quite unable to cope with his Saxon beefsteak-made brother of Britain.

What is true physically and mentally is also true morally. Civilisation has been nurtured upon theological slops. I should start with the sages by getting them to formulate definitely the principles of the science of religion, by inducing them to give up opinions of all kinds, and when they were sure of what they knew and agreed among themselves as to the assurance, then they should go into all the world and preach their doctrines to every creature.

Directly or indirectly, self-interest is the root of all action.

The potency of theology, especially that which offers a vicarious atonement, is that it seems to present an easy method of ridding one's self of anxiety about a hereafter: "Only believe."

To the ego-soul his permanent safety is the one thing needful.

Not less surely than that a line, however long, is composed of infinitesimal points, so the hereafter, howsoever big, is made up of an infinite number of here nows.

Let us, too, take as our watchword those words, "Only believe." Annihilate theology if you like, but purify religion. The principles of Christianity are pure; its ethics perfect. Christianity does not need destruction, but explanation.

Make the wrath of the angry God "who for our sins is justly grieved" certain by explaining the absolute nature of consequences.

Give to the doctrine of a vicarious atonement its true interpretation, as something done for you forever, but by means of the pattern set for you now.

This is the true atonement; this the sacrifice made from the foundation of the world; this the way in which the heel of the woman's seed shall crush the serpent's head.

Take from what is called religion the myth of personifications, and while you are doing that take the same myth from yourself.

Learn to know how illusory is the thing within you which we dignify as I. Learn the true nature of self, the vital responsibility of selfhood which is not selfishness. Learn that man is not the master, but the envoy of the master; that he is a delegate from the realm of the infinite at the court of sense, and that he is bound to represent his sovereign wisely and well. Learn that the mission is a definite one, the credentials clear, the instructions, not as some think, blind. If the orders seem sealed, open them and read them and obey them.

Learn also that there is an inevitable "day of judgment," when, recalled from your mission, you shall give account of how you served your king.

There is nothing but futile fancy in the Hindu's doctrine of metempsychosis, but there is a truth of reincarnation not susceptible to the accidents of wreck on rocks of doubt or shoals of ignorance. The acquisition of good habits is a contemporaneous reincarnation and their transmission by inheritance or influence a certain one in the future.

Conquer a vice to-day and you save your descendants untold misery. If you clasp the flattering fancy, *après moi le déluge*, thinking that you yourself can so easily escape, I tell you that will never be, it can never be, never, never, never!

The thief must some time restore; the liar some time be shamed by the truth; he who kills, though he escape the electric chair or the scaffold here, some way, some how, some time, must somehow requite with something his victim.

Yonder staggers a besotted wretch, and in his body the spirit of drink; the atavism of perhaps a rude barbarian in the time of the Druids.

And there a fair, fresh, young girl, new to shame, stifles thoughts in mirth and ribald song, dancing down that hellish road whose inns are hospitals, and jails, and asylums, and whose end may be another's violence or her own mad act,—an overdose of chloral or the wintry river.

> "Love by harsh evidence
> Thrown from its eminence,
> Even God's providence
> Seeming estranged."

And all the while her grandsire who debauched his life, lives in her and suffers in her the torments of hell. The sins of the children shall be visited by the fathers to all generations.

It is easy to sneer at these pictures of the imagination, easy to say they are more rhetorical than definite.

And it is easy too, for those who think so, to believe they can avert consequences, to expect a remote, lackadaisical, musical, material paradise by trusting to the atoning blood of Jesus.

If you believe in paradise, help bring it in here. If you believe in the atoning blood, show it now.

Let the world know you are ambassador of God.

Let every man be his own saviour in the world.

The fear of the Lord, as truly now as in the days of David, is the beginning of wisdom, none the less so whether called God's wrath or karma, or the law of inevitable consequence. Religion as it is preached to-day in almost all our pulpits and printed in the pious press is taken by the great bulk of the people *faut de mieux*; their sole notion of faith being in the Catholic churches a blind subserviency to a system; in the

Protestant an equally blind, equally simple, and less logical "belief" in a book.

This belief, when it is not ingenuous credulity, is spurious cant. When people say they believe a thing and do not act as that belief demands they do not believe; they are liars, and the truth is not in them.

In the course of my own experience of men "regenerated and born again," or who claimed to be, I have met all told not over a half dozen to whom I believed the epithets applied, and most of these, in season and out of season, went about, each after his own fashion, doing good, beseeching his neighbors to repent, to flee from the wrath to come, to give their hearts to Jesus.

They bored me immensely, but I respected them sincerely because by their fruits I knew them to be sincere.

Let your faith emulate in sincerity that kind of faith. But to your faith add virtue and to your virtue knowledge. Then upon that rock you may rebuild a church grander than any contemplated by the sects, against which the gates of hell cannot prevail.

Instruct the pastors and the parents in the certain principles till at last the very air itself shall be fragrant with wisdom and love. And the children may be taught in the schools without fear that the best efforts of the teacher will be thwarted by active opposition, cynical incredulity or contemptuous indifference in the family or in the practical affairs of the world.

CHRISTIAN CRITICS OF BUDDHA.

[CONCLUDED.]

From German criticism of Buddhism I select for discussion those of two Protestant clergymen, G. Voigt and Adolph Thomas, whose remarks seem to me worthy of notice.

G. Voigt[1] declares that Buddhism did not originate in the whim of a maniac or in the hallucination of an enthusiast, but is born out of the very depths of the human heart. Its aspirations remind us of St. Paul's cry: "O wretched man that I am! Who shall deliver me from the body of this death!" (Rom. vii, 24.) But, adds Mr. Voigt, "Buddha cannot deliver mankind, he cannot conquer the world because he denies it; and he cannot deny the world, because he does not conquer it. Christianity alone is the world-religion because it alone conquers the world" (p. 19). "Buddha's salvation is self-deliverance, and this is the first and decisive condition of the Buddhistic Gospel. It refers man, in order to gain his eternal salvation, to the proud but utterly barren path of his own deeds" (p. 22).

Here the Buddhistic scheme of salvation is the same (Voigt claims) as that of Goethe's *Faust* (p. 31), for Faust, too, does not rely on the blood of Christ, but has to work out his salvation himself. Accordingly, one main difference between Christ and Buddha consists in this, that Christ is the Saviour of mankind while Buddha only claims to be the discoverer of a path that leads to salvation (p. 35).

Mr. Voigt's statement concerning Buddha's doctrine of salvation is to the point; but we have to add that while Buddhism is indeed self-salvation, Christianity may, at least in a certain sense, also be called self-salvation. In another sense, Buddhism, too, teaches the salvation of mankind, not through self-exertion, but through the light of Buddha.

Mr. Voigt is a Protestant and a Lutheran; therefore he presses the point that we are justified not through our own deeds, but through God's grace who takes compassion on us. To Lutherans it will be interesting to know that there is a kind of Protestant sect among the Buddhists (and they are the most numerous and influential sect in Japan), the Shin-Shiu, who insist on salvation *sola fide*, through faith alone, with the same vigor as did Luther. They eat meat and fish, and their priests marry as freely as Evangelical clergymen. The statement made by A. Akamatsu for presentation at the World's Religious Parliament and published in leaflets by the Buddhist Propagation Society declares:

"Rejecting all religious austerities and other action, giving up all the idea of self-power, we rely upon Amita Buddha with the whole heart, for our salvation in the future life, which is the most important thing: believing that at the moment of putting our faith in Amita Buddha, our salvation is settled. From that moment, invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy; moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests whose teachings were so benevolent, and as welcome as light in a dark night: we must also keep the laws which are fixed for our duty during our whole life."

Replace the words "Amita Buddha" by "Jesus Christ" and no Lutheran of the old dogmatic type would make any serious objection to this formulation of a religious creed.

Let us now turn to points on which Mr. Voigt fails to do justice to Buddhism, not because he means to be unfair, but because he is absolutely unable to understand the Buddhistic doctrines.

Buddhism in Mr. Voigt's opinion is full of contradictions, for "the idea of retribution can no longer be upheld if there is no ego-unit" (p. 23), and "the standard of Christian morality is God, but Buddhism, ignoring God, has no such standard of morality" (p. 43). Voigt maintains:

"He who denies the living God, must consistently deny also the living soul—of course, not the soul as mental life, the existence of which through our experience is sufficiently guaranteed, but the soul as the unit and the personal centre of all mental life. In this sense Buddhism denies the existence of a soul" (p. 22).

[1] "Buddhismus und Christenthum," in *Zeitfragen des chr. Volkslebens*. Heilbronn: Henninger. 1887.

Why can the idea of retribution no longer be upheld if the soul is a unification and not a metaphysical soul-unit? Why can Buddhism have no standard of morality, if Buddha's conception of moral authority is not that of a personal being, but that of an immanent law in analogy with natural laws and in fact only an application of the law of cause and effect? It is the same misconception which we found in Mr. Spence Hardy's arguments, when he said "There is no law, because there is no law-giver."

Adolph Thomas, another German clergyman, criticises Buddhism in a lecture which he delivered in various cities of North America. It bears the title "A Sublime Fool of the Good Lord." The lecture is a curious piece of composition, for it is a glowing tribute to Buddha's greatness and at the same time a vile jeer at his religion. Here is a translation of its best passages:

"I will show unto you, dear friends, a sublime fool of the Almighty. Miniature copies you will find, not a few in the large picture gallery of the world's history. I show you a colossal statue. It represents Shâkyamuni, the founder of the first universal religion, to whom the admiring generations of after-ages gave the honoring title of *Buddha*, i. e. the Enlightened One. Out of the dawn of remote antiquity, through the mist of legendary lore, his grand figure looms up to us, belated mortals, lofty as the summit of the Himalayas towering into the clouds above. He stands upon the heights of Oriental humanity, his divine head enveloped by the clouds of incense, sending his praise upwards from millions of temples. The equal rival of Jesus Christ cannot be otherwise than sublime.

"Buddha possesses that soul-stirring sublimity which wins the hearts with a double charm, by the contrast of natural dignity and voluntary humiliation, of nobility of mind and kindness of soul. This son of a king, who stretches forth his hand to the timid and rag-covered Tshandala girl, saying: 'My daughter, my law is a law of grace for all men," appears at once as winning souls and as commanding respect. The cry of woe with which he departs from the luxurious royal chambers, full of sweet music and pleasures of the table, full of the beauty of women and the joys of love; 'Woe is me! I am indeed upon a charnal field!' thrills the very soul. The alms-begging hermit, to whose sublime mind royal highness was too low, the splendors of court too mean, the power of a ruler too small, must have inspired with reverence even the gluttonous and amorous epicurean. A prince who was capable of mortifying soul and body by retirement, fasting, and meditation during six long years to find a deliverance from the ocean of sorrows for all sentient beings, bears indeed the stamp of those staunch and mighty men of character, who are able to sacrifice everything for an idea. 'Son constant heroisme,' says the latest French biographer of the ancient founder of Buddhism, concerning his character, 'égale sa conviction. Il est le modèle achevé de tous les vertus qu'il prêche.'

"Buddha towers above the ordinary teacher not less by his intellectual geniality, than by his moral excellence. Five hundred years before the birth of Christ did this far-seeing thinker anticipate the most far-reaching views in the field of natural sciences and the freest social advances of the nineteenth century. This very ancient saint of the interior of Asia was a champion of free thought and liberty after the most modern conception. He looked at the world with the unsophisticated eye of a scientist of our days, seeing in it a chain of causes and effects in continuous change, birth and death, forever repeating themselves, or perhaps with the shortsightedness of a fashionable materialist, seeing in it nothing but the product of matter which to him exists exclusively. A priest of humanity centuries before a Christ and Paul broke through the barriers of the Jewish ceremonial service, thousands of years before a Lessing and Herder preached the newly discovered gospel of pure humanity, Buddha revealed to the people of India and China, to Mongolians, Malayans, the never-heard-of truth that upon the earth and in heaven humanity alone had merit.

"The moral code of Buddhism has given a purer expression to natural morality and has kept it more free from natural prejudices and religious admixtures than any of the later religions.

"Buddha already held high the banner of philanthropic sympathy, which is perhaps the acknowledged symbol of modern ethics, and before which in our times even the arms of war give way. The humane demand that capital punishment be abolished, which Christianity only now, after nineteen centuries begins to emphasise, had already been realised in Buddhistic countries shortly after the death of the founder of their religion. And in regard to his efforts upon the field of social policy, I venture to call the reformer of India the boldest champion who has ever fought for the holy cause of liberty; for the tyranny, which he fought—that of the Brahman castes—was the most outrageous violation of the rights man, and he, that fought it, was—according to the legend—the descendant of an oriental dynasty which was of course, as every one of them, a sneer upon the liberty of the people.

"Sublime in his *earthly career* by his personal worth, Buddha has still been more elevated in his *immortality* by the extent and power of his historical effects. He is one of the spiritual kings, whose kingdom is without end and whose train-bearers are nations. The dark chasm of oblivion into which two thousand years have sunk, has not even dimmed his memory. Following the track of the victorious sun, his illustrious name has appeared like a brilliant meteor to us also, the inhabitants of the Far West, the sons of Europe and America. He who is adored like a god by three hundred and seventy millions of people in Asia, took captive also not a few strong minds of the German civilised countries. Philosophers and poets like Schopenbauer and Kinkel worshipped at his shrine.

"His words sound in our ears, also, like words of authority. The dignified pathos that pervades them conquers the souls.

> 'Not even feasting with the gods
> Brings rest unto the truly wise;
> Who's wise indeed doth but rejoice
> That no desires within him rise.'

"The sublimity that lies in his description of his blessed Nirvâna is affecting: 'I have attained unto the highest wisdom, I am without desires, I wish for nothing; I am without selfishness, personal feeling, pride, stubbornness, enmity. Until now I was full of hatred, passion, error, a slave of conditions, of birth, of age, of sickness, of grief, of pain, of sorrow, of cares, of misfortune. May many thousands leave their homes, live as saints, and after they have lived a life of meditation and discarded lust be born again.'

"From the sublime to the ridiculous there is but one step. I must laugh when I think of a group of three Japanese idols. This stone monument from the history of Buddhism appears as a comically disgusting caricature of the Christian trinity.

"Here a striking connexion comes to the surface. A despiser of the gods became the forerunner of worshippers of idols; Buddha's doctrine of liberty brought in its train the tyranny of priests, his enlightened views, superstition; his humanity, the empty ceremonies of sacerdotal deceivers. His attempt at education and emancipation of the people without a god was followed by a period of a senseless and stupefying subjugation of the people; a striking contrast and lamentable failure indeed!

"What an irony of fate. Fate had different intentions from

Buddha and forced Buddha to do that which was contrary to what he intended. Like a hunted deer which falls into the net of those from whom it fled, like a deceived fool who accomplishes foreign aims against his will and knowledge, thus India's sublime prince of spirits lies before us, adjudged by the power of fate from which no one can escape. One is reminded of the Jewish poetry of old: 'He that sitteth in the heavens shall laugh, the Lord shall have him in derision.' In derision did he, who governs the fates of men, place the fool's cap upon that noble head. The comedies of Aristophanes are praised, because a bitter seriousness is heard in their droll laughter. The great author of the world's drama has after all composed a far better satire than the best comic poet of this earth. The monster tragi-comedy, *Buddha and Buddhism*, which he wrote into the chronicles of the world, moves not only the diaphragm, but the heart also."

The rest of Mr. Thomas's lecture consists of caustic complaints on the increase of atheism in Christian countries. Natural science, he says, is materialistic. Schopenhauer's pessimism is gaining ascendency in philosophy, and theology tends either to the infidel liberalism of D. Fr. Strauss or favors a reaction that will strengthen the authority of the Pope. Everywhere extremes! He concludes one of his harangues:

"It darkens! We are Buddhists and not Christians. . . . Bless us, O Shâkyamuni Gautama, 'master of cows'—which is the literal translation of 'Gautama.' Why did your worshippers not call you 'master of oxen'?"

Strange that one who ridicules Buddha cannot help extolling him in the highest terms of admiration. Mr. Thomas sets out with the purpose of calling Buddha a fool, but the subject of his speech and the greatness of the founder of Buddhism carry him along so as to change his abuse into an anthem of praise. He is like Balaam, who went out to curse Israel but cannot help blessing it. And what can he say against Buddha to substantiate his harsh judgment? The same that can be said against Christ, for the irony of fate is not less apparent in the history of the un-Christ-like Christian church than in the development of the un-Buddha-like Buddhism.

The same objections again and again! Buddha was an atheist and denied the existence of the soul. The truth is that while the Buddhist terminology radically differs from the Christian mode of naming things, the latter being more mythological, both religions agree upon the whole in ethics, and the spirit of their doctrines is more akin than their orthodox representatives, who cling to the letter of the dogma, are aware of.

CORRESPONDENCE.

"SARAH GRAND'S ETHICS."

To the Editor of The Open Court:

I REGRET that I have but just had an opportunity to read Mr. T. Bailey Saunders's article on "Sarah Grand's Ethics" in *The Open Court* of April 4, in which he criticises my comments on *The Heavenly Twins* in an earlier number; but I have very little to say by way of reply. Those who know me will be rather amused at my being put down as one of the ninety-nine people out of a hundred who think that morality has reference chiefly to the relations between the sexes; I will confess, however, that I do regard it as an important part of morality, perhaps as rather more important than it appears to be in the eyes of Mr. Saunders. It is interesting to me to observe that Mr. Saunders thinks that an innocent young girl of nineteen, who, as her mother said, "knew nothing of the world," should yet be expected to have her suspicions about "a big, blond man [of thirty-eight] with a heavy moustache" as a person hardly likely to have "lived so long without some unmentionable experiences." This taking for granted of certain things by English gentlemen is, I suppose, a part of the sad and brutal fact against which Sarah Grand makes her protest.

As to Evadne's way of solving the ethical problem with which she was confronted, it was in part noble and in part weak. The noble element in it was the rebellion; the weak part was the consenting afterward to live in the same house with her husband. It was the former act I admired; it was the only thing about which I used any language of approval. But Mr. Saunders's language leads one to suppose that the solution of the problem which I admired was the "deciding to live in her husband's house, she to be his wife only in name."

Of Sarah Grand's personality or other writings I knew nothing. I wrote of her simply as the author of *The Heavenly Twins*. I am obliged to say that Mr. Saunders's article makes me think all the more that the book was called for, whatever its faults or one-sidedness.

WILLIAM M. SALTER.

RECENT PSYCHOLOGICAL LITERATURE.

IT WOULD be impossible for a reader who has not daily access to the special literature of this subject to form an idea at all adequate of the tremendous amount of work which is being done in modern psychology. It may help such a one to mention that the new *Psychological Annual* published by Messrs. Binet and Beaunis, of France, catalogues twelve hundred titles of works and articles which have been published on psychological and allied topics in the one year of 1894. The new *Psychological Index* prepared by Mr. Warren of Princeton, and Dr. Farrand of Columbia, comprises an equal number of titles, and the great German journal *Die Zeitschrift für Psychologie und Physiologie der Sinnesorgane* gives annually a bibliography of similar, if not larger, dimensions. There are at present in America alone sixteen psychological laboratories, and two special journals, *The Psychological Review* and *The American Journal of Psychology*, not to mention a host of publications on this subject which are published privately and in connexion with the various universities. Of course, in Europe the number is larger. It would be wrong to suppose, however, that the innumerable special results thus gathered are all of real positive value, or for that matter—which is also important in science—of real negative value. By far the greater proportion of the researches and results now published in the special magazines consists merely of detailed elaborations of facts already established, or of the redundant exploitation of methods which some illustrious precedent has rendered fashionable. This, however, is not a special characteristic of modern psychological research, but is true also of the work in nearly all the other sciences. It is the inevitable result of a wholesale and indiscriminate division of labor, which has its reverse but beneficent aspect in the circumstance that if there are thousands who do superfluous work, there are also a few, of a different class, whose vocation it is to put into concise, systematic form what is valuable and to render this important but limited material accessible both for philosophy and practical life. A few recent works of this general character, we propose to mention here.

We have spoken before of Prof C. Lloyd Morgan's *Introduction to Comparative Psychology* as an exemplary work. Close upon

its publication follows his *Psychology for Teachers*,[1] for which a preface has been written, commending the work, by Mr. Fitch, one of Her Majesty's chief inspectors of training-colleges. "My hearty commendation," says Mr. Fitch, "of this book to the seri-"ous and sympathetic consideration of such persons [teachers] "does not, of course, imply an acceptance of all its psychological "conclusions, as a complete and final account of the genesis of "mental operations and the scientific basis of the pedagogic art. "It is not desirable, in the present state of our knowledge, that "any one psychological theory should be universally accepted, "and regarded as orthodox. What is desirable, is that men and "women who intend to consecrate their lives to the business of "teaching, should acquire the habit of studying the nature of the "phenomena with which they have to deal; and of finding out for "themselves the laws which govern mental processes, and the con-"ditions of healthy growth in the minds and bodies of their pu-"pils. This book will help them much in such a study, and will "do so all the more effectually, because it does not undertake to "save the schoolmaster the trouble of thinking out rules and the-"ories for himself."

It would be well if all books on this subject would approach to the example which Professor Morgan has set. The work is free from the repulsive technical jargon which infests the majority of text-books on pedagogical psychology, and is written in a simple spirited style, abounding in illustrations borrowed from all departments of life. The subjects discussed are: States of Consciousness; Association; Experience; Perception; Analysis and Generalisation; Description and Explanation; Mental Development; Language and Thought; Literature; Character and Conduct.

A book of a more special character and with different aims, but also treating of a subject fraught with significant revelations for every branch of educational science, is Prof. J. Mark Baldwin's treatise on *Mental Development in the Child and the Race*.[2] Professor Baldwin's work is comparatively untechnical in character and written in a terse and vigorous style, so that it will commend itself to unprofessional readers. The educational, social, and ethical implications, in which the subject abounds, the author has reserved for a second volume, which is well under way; the present treats of *methods and processes*. Having been led by his studies and experiments with his two little daughters to a profound appreciation of the genetic function of imitation, he has sought to work out a theory of mental development in the child incorporating this new insight. A clear understanding of the mental development of the individual child necessitates a doctrine of the race development of consciousness—the great problem of the evolution of mind. Accordingly Professor Baldwin has endeavored to link together the current biological theory of organic adaptation with the doctrine of the infant's development as that has been fashioned by his own wide, special researches. Readers familiar with the articles of Professor Haeckel now running in *The Open Court* will understand the import of a theory which seeks to unite and explain one by the other the psychological aspects of ontogenesis and phylogenesis. As Professor Baldwin says, it is the problem of Spencer and Romanes attacked from a new and fruitful point of view. There is no one but can be interested in the numerous and valuable results which Professor Baldwin has recorded; teachers, parents, and psychologists alike will find in his work a wealth of suggestive matter.

Prof. J. Rehmke of Greifswald, Germany, has recently published a *Text-Book on General Psychology*[3] which also takes its place apart from the special treatises, and deals with broader philosophical questions. It is written to set the "Sonntagsreiter," or amateur equestrian, of psychology more firmly in his saddle. The burthen of the book lies in its treatment of the nature of the soul. The key to Professor Rehmke's view is contained in his definition of the abstract and the concrete. The abstract is the invariable, the concrete is the variable. Carrying this distinction into the realm of psychology we discover that the datum of the soul is the *concrete* consciousness, but the so-called subject is simply a *moment* of consciousness, where by "moment" is meant a *here* and *now* of consciousness. Professor Rehmke has also recently written a pamphlet on *Our Certainty of the Outer World*. Both books are reviewed in the April *Monist*.

* * *

Of a more rigorous and scientific character, finally, but important as belonging to the introductory studies of psychology, is Prof. Max Verworn's new *General Physiology, Rudiments of the Science of Life*, which has just appeared in German [1] It is a portly, large octavo volume of nearly six hundred pages, and containing two hundred and sixty-eight cuts and illustrations. Despite its size, however, it treats only of fundamental questions. Modern physiology has reached a point where the *cell* must be regarded as the last hiding-place of the secrets of life. Here the work of the future is to be done. Of this general *cellular physiology*, now, Prof. Verworn has given us a comprehensive exposition, reciting ancient and modern theories, adding historical and comparative elucidations, and exhibiting the various and complex aspects of life under the new cellular-physiological points of view, in which the myriad branches of special physiology all ultimately meet. The task which Professor Verworn has set himself and which he is the first to attempt on so large a scale, is performed with credit and success. The work is very appropriately dedicated to the memory of Johannes Müller, who represented the comparative point of view in physiology with such splendid results, as justly to be regarded the greatest master of physiology which this century has produced.

T. J. McCormack.

[1] London: Edward Arnold. 1894. Pp. 261. Price, 3s 6d, net.

[2] Macmillan and Co.: New York and London. 1895. Pp. 496. Price, $2.60.

[3] L. Voss: Hamburg and Leipsic. Pp. 580.

[1] Jena: G. Fischer. Price, 15 marks.

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